

MIDDLE EASTERN STUDIES

INDEX 1964–2004

1964–1994 Compiled by Frances A.S. Perry

1995–2004 Compiled by Helen Kedourie

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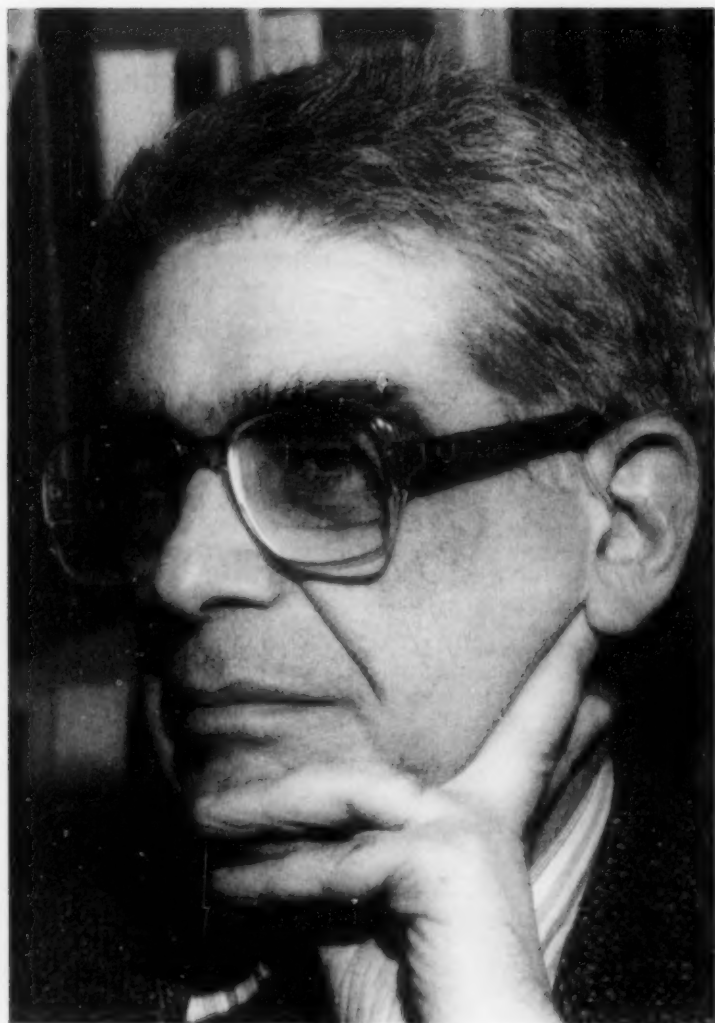
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Elie Kedourie
1926-1992

Elie Kedourie: A Tribute

KAMAL SALIBI

My friendship with the Kedouries dates back to 1950. Elie and Sylvia were then newly married, living in a small flat in Swiss Cottage. Elie, already working on his doctoral thesis at St. Antony's College, Oxford; Sylvia, like myself, in her first year as a postgraduate Middle Eastern history student at the School of Oriental and African Studies, in the University of London. So Sylvia, naturally, was the first of them whom I met. Both of us were studying under Bernard Lewis: I, trying to discover why the Maronite Christians of the Lebanon, at different periods, conceived of their medieval history the way they did; Sylvia, seeking to determine the ways and means by which the nineteenth century European notions of liberalism and nationalism had first found their way to the Arab world. And so the friendship between us began and we discovered the extent to which our minds met on so many matters.

At Oxford, Elie, at the time, was doing something very daring. He was set on writing a critical appraisal of the standard British version of how the modern Arab world came to be – what he was later to term the 'Chatham House Version'. In his opinion, the English (meaning the British political establishment), having succeeded in destroying the Ottoman Empire, had brazenly proceeded to invent a national history for the system of Arab nation-states they themselves had artificially created on its ruins – a phoney history which had to be exposed for what it really was. I could not imagine Elie's examiners at Oxford easily passing a thesis questioning the competence and intellectual integrity of a British Arabist establishment of which they happened to be leading (if not *the* leading) representatives. And ultimately the thesis was not passed as presented. A number of modifications were required, which Elie refused to make because he thought differently. So he never received his Ph.D.

When I completed my studies in London and returned to Beirut in 1953, his relations with his examiners had already reached breaking point; he had also decided to leave Oxford and accept an offer to teach Political Science at the London School of Economics. The next time I returned to visit London, the Kedourie thesis the examiners had referred had just been published in book form, under the title *England and the Middle East: The Destruction of the Ottoman Empire, 1914–1921* (1956); and even scholars who disagreed with what the book had to say were finding it difficult to explain why they disagreed. Many of them could only join in acclaiming it a masterpiece on its subject, albeit a 'naughty' or 'mischievous' one (as I then heard it said). In passing his final verdict on British policy in the Middle East, Elie attributed its ultimate failure to the fact that 'English statesmen allowed themselves to believe that to satisfy the lust for power of discontented and ambitious men [with reference to the nationalists in Syria and Iraq] was virtuous and excellent.' The context in which he said this is worth quoting:

... the ends and means of Powers bear very little looking into; but what redeems their operations and invests them with a measure of grace is the acknowledged responsibility to see that order, security and legality obtain in the countries where

their sway is exercised ... English domination in the Middle East meant both an opportunity and a responsibility. That the opportunity was missed, and the responsibility shirked is perhaps not surprising, since whatever happiness or peace or security men enjoy seems the result more of providential good fortune than of prudent exertion.

The subject we invariably came around to discuss, every time Elie and I got together, was nationalism in general, and nationalism in the Middle East. From our first discussion, Elie made it clear to me that he considered nationalism, as all political ideology, to be not only intrinsically inane but also pernicious, because it could so easily serve as a guise for naked ambition. I tended to agree, give or take the few reservations on points of detail which kept our discussions alive. Then came the day when I finally saw Elie's ideas on nationalism in print, beautifully articulated in a book bearing that title (*Nationalism*, first published in 1960). He wrote as plainly and directly as he spoke:

Nationalism is a doctrine invented in Europe at the beginning of the nineteenth century ... Not the least triumph of this doctrine is that [its] propositions have become accepted as self-evident ... [and] firmly naturalized in the political rhetoric of the West which has taken over for the use of the whole world. . .

The attempts to refashion ... the world on national lines has not led to greater peace and stability. On the contrary, it has created new conflicts, exacerbated tensions, and brought catastrophe to numberless people innocent of all politics. The history of Europe since 1919, in particular, has shown the disastrous possibilities inherent in nationalism. In the mixed area of Central and Eastern Europe, and the Balkans, empires disappeared ... Whether these empires were doomed anyway, or whether it would have been possible to preserve them is mere speculation. What can be said with certainty is that the nation-states who inherited the position of the empires were not an improvement. They did not minister to political freedom, they did not increase prosperity, and their existence was not conducive to peace; in fact, the national question which their setting up, it was hoped, would solve, became, on the contrary, more bitter and envenomed ... What may be said of Europe can with equal justice be said of the Middle East, or of South-East Asia, wherever the pressure of circumstances or the improvidence of rulers or their failure of nerve made possible the triumph of nationalist programmes.

In *England and the Middle East*, as in *Nationalism* and all his subsequent writings, Elie expressed himself plainly and with consistence and sincerity. In writing, as in conversation, he never minced words or beat about the bush; and if he was intolerant or unforgiving of anyone, it was of scholars who, behaving as politicians, did not express themselves in a straightforward manner, or whom he suspected of being deliberately devious. He was one person, it seemed to me, who conceived of scholarship as a public trust: a responsibility demanding complete and honest delivery, no matter the reaction such delivery may elicit. And that was what I – and I believe most of those who knew Elie well – admired in him most. The standards he maintained in his own scholarship, and expected from the scholarship of others, were exacting because to him things mattered, as they did not always matter to others.

My favourite among Elie's writings is his book on *Afghani and 'Abduh* (1966): the acknowledged vanguards, in the late nineteenth century and early twentieth, of Islamic

modernism (as opposed to Islamic fundamentalism). Before Elie presented me with a copy of this book, someone had described it to me as a 'slender book of hate'. Generations of Arabs and Arabists, Muslims and Islamicists had been taught to take Afghani and 'Abduh seriously. Since my undergraduate days, however, I had always had the feeling that the two men had perhaps been praised far beyond their true worth, as neither of them, it seemed to me, had really grappled with the subject in his reformist thinking, or provided an insightful critique of the subject. I tended to attribute this to their intellectual timidity; that both of them knew or had in mind more than they dared to say. Elie, however, provided a different explanation. Afghani and 'Abduh, he argued, were essentially agnostic modernists who said to their European friends, but not to their fellow Muslims, what they really thought. In recompense, 'the "Enlightened" modernists have been welcomed in the citadel of orthodoxy and welcomed as its most resourceful defenders'. He came to see that they were advocates of superficial reform which only served to undermine long-established religious tradition.

I was stopping in London on my way to the United States, in the spring of 1963, when Elie spoke to me for the first time of his decision to undertake the publication of a quarterly journal of Middle Eastern studies in association with a willing London publisher. Not the wisest of projects, I thought. For a learned journal to gain the required degree of academic recognition, it needed to be produced by a learned society, not by an individual, no matter the person's standing. There were, of course, exceptions; but was he sure the journal he proposed to produce would be one such exception? Wait and see. And I did not have to wait long before I saw. Elie Kedourie's *Middle Eastern Studies*, now thirty years in publication, had scarcely appeared before it was acclaimed as a leading periodical publication in the field, even by its editor's most determined critics.

If the standards Elie maintained in his scholarship and thinking were exacting, so were those he maintained in his friendship – a friendship all the more valued by those who enjoyed it because of the economy and good taste by which it was signalled. Elie was a person on whose constancy, generous forbearance and magnanimity of character, not to mention his quiet and gentle courtesy, one could always count. He was gracious and dignified ever since I first knew him; and a father figure he came to be in due course to his many students and admirers. I was privileged to have enjoyed his friendship for more than four decades. And it is a special honour for me to have been asked by Sylvia to write this tribute to his memory.

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User's Guide to the Index

Every contribution to Volumes 1-40 of the Journal is contained in the indexes which follow. References indicate the volume number and the issue number (in parentheses), followed by the page number. 'S' denotes a Special Issue. 'R. A.' denotes a Review Article.

All articles are listed alphabetically by author. The original spelling of proper names in article titles has been retained despite occasional inconsistencies. Orthographical variations are cross-referenced in the Subject Index. All books reviewed are listed alphabetically by author/editor and the name of the reviewer appears in parentheses.

Subject Index

Main entries are arranged alphabetically, within a particular country.

Sub-headings are ordered broadly according to subject, in the sequence:

- external politics
- internal politics
- economics
- social/religious aspects
- literature

Sub-sequences are generally in chronological order or, for external politics, are arranged alphabetically by country.

Country names used are mostly political rather than geographical, with separate entries following official name changes indicated by cross-references. There are a few exceptions; for example, both Yemens are contained within a single reference, and references to Egypt as U.A.R. may be found under Egypt.



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